Carthagena, Ohio

THE CATHOLIC THINKER
—Bernard G. Murchland

THE

Commonweal

Cruise of the Santa Maria

Blow against Portugal's Salazar

by Francis E. McMahon

Negroes at Work

Racism and the Labor Movement

by Thomas R. Brooks

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The Commonweal Approach

The editors of The Commonweal do not accept the philosophical principles of that continental "Liberalism" which was condemned by the Church, but the magazine's approach to day-to-day issues is frequently described as "liberal." The term itself, of course, is ambiguous and clouded with historical uncertainty, meaning one thing to one man and something quite different to another, and normally we hesitate to use it ourselves. We do, however, understand why people refer to us this way and we accept the designation—although our "liberal" views on many questions strike us as more truly conservative than those advanced by most of the right-wing Catholic publications.

Be this as it may, the editors of this magazine clearly tend to be "liberal," not in the nineteenth-century European sense but in the modern American sense of the word. We are deeply committed to the idea of political democracy, and we have little patience with Catholic writers who discuss political questions as if nothing had happened between the French Revolution and the present. We value the American Constitution and oppose any interference with due process of law. We cherish our own civil liberties, and we defend those of others. We abhor anti-Semitism or racial discrimination in any form.

We are deeply concerned with genuine measures to fight Communism—moral, economic, military and psychological—and completely uninterested in "anti-Communist" crusades that make bold headlines but signify nothing. We support domestic measures we think will help in achieving that social justice described in the papal encyclicals, and we favor efforts to promote international social justice by aiding the underdeveloped nations. We think Catholics have not given enough thought to what it means to live in a pluralistic society and we consider it imperative that they repair this omission.

—From the 35th Anniversary issue

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SEVENTH YEAR OF PUBLICATION

week by week

OMPETITIVE COEXISTENCE

THE QUESTION would seem to be not *whether* Mr. Khrushchev means it when he speaks of "peaceful coexistence," but *what* he eans when he voices that term so frequently. Its egative connotation is simple enough: no all- ut thermonuclear war so long as there is any real alance of terror. One of the positive elements is kewise plain: the struggle is mainly ideological, conomic and political. But under this Khrush- ıev formula there is a place for Soviet pressure ı Berlin and substantial intervention in the ongo, Laos and wherever opportunity beckons. nder "peaceful coexistence," which has now been ritten into the new Communist Party Constitu- ɔn, there is even an important place for "wars liberation." And to all this must be added a minder of Communist China's growing might.

The Kennedy Administration therefore faces a rsh prospect regardless of Ambassador Thomp- n's success in augmenting Russo-American sur- ce cordiality. If the Administration succeeds in rwarding a self-policing agreement on weapons ntrol, that will be an estimable achievement. Meanwhile there are disturbing signs that our sition is weakening despite all the new Adminis- tion can do now to repair past failings. Presi- nt Quadros of Brazil has himself been in office ly a few weeks, but his foreign policy is already ering from past cooperation with Washington. azil strongly opposes discussion of the Castro eat by the Organization of American States. is reestablishing diplomatic relations with Bul- ia, Hungary and Rumania, cultivating strong with the neutralist Afro-Asian nations, favor- ; the resolution to discuss Communist China's mbership in the U.N. Brazil wants to be friend- with everyone. It will accept economic aid only t is without strings.

Not only is this largest State in South America headed in a neutralist direction, but its present leaders are looking for a new degree of all-round independence which they call "political emancipation." As the idea appears to be spreading in Latin America, it means serious losses of pro-Washington votes in the U.N. to a neutralist block that is approaching over-all preponderance.

THIS WOULD underline the importance of our new policy of encouraging, and actually furthering, the development of full-fledged independence in all quarters of the globe. It fits in well with the belief that the United Nations operates primarily for the benefit of the small nations. As President Kennedy and Adlai Stevenson manifest this conviction, in the Congo crisis and as a general view, it is possible that drastic shrinkage of the pro-Western bloc in the U.N. will have some good effects in the long run. As Big Power blocs dwindle in voting strength, dedication of the smaller nations to the cause of the U.N. will increase.

That may be putting a good face on a distinct loss in relative political strength. It is less easy to do so when it comes to the ideological struggle. Partly with the help of our own spokesmen, the Communists have been able to present this as a contest between Socialism and Capitalism. In Europe this proves particularly effective since Capitalism there has meant low production at high profit, with low wages and a wide gap between the living standards of managers and workers.

This thesis has proved less effective over here, but in the underdeveloped world the greatest disparity between the wealth of the few and the poverty of the populace has served as a concomitant of Capitalism. Capitalism stands out as the villain of the piece, a natural target for the deep

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resentments provoked by lives eked out on the borderlines of human subsistence. With such an advantage, the Soviets have had little difficulty in recruiting local intellectuals and labor leaders to set up the framework of a powerful revolutionary force. And to impoverished and industrially undeveloped peoples both Soviet Russia and, still more, Communist China in these latter days, offer as models their own progress from backwardness and want. For the West this represents one of the most difficult phases of the struggle.

Yet democracy itself constitutes a powerful revolutionary force when authentically lived and presented. The real contest should be between totalitarianism and human freedom. The basic challenge to the American people is to project the image of our democratic liberties to a world that is seeking a way out of its travail.

This requires something more than proclaiming the blessings we enjoy as a result of our well-endowed continental expanse and the institutions established through past effort and sacrifice. A new spirit of dedication is needed to meet the challenge. As Dr. Albert Burke pointed out in his first T.V. talk on the dynamics of democracy, it means, among other things, a new sense of personal responsibilty, primarily at the local level, to restore the momentum of our political democracy. These days it is all too easy to leave local and regional, as well as national, responsibilities to others. It would be folly to expect a comfortable absentee form of democracy, where minorities have to fend for themselves, to develop enough dynamism to counter the Marxist dynamic and provide an answer to the hungry millions now desperately seeking a new and better way of life.

SUNDAY SERMONS IN WASHINGTON

IN YEARS PAST when the secular papers duly reported every Monday on the sermon which the President heard the previous day, we sympathized with our Protestant friends. We knew from long experience that not every sermon is a gem and that selective quotation can make sensible statements seem platitudinous, platitudes repellent, and even truisms questionable.

When the papers continued their practice, but reported sermons of a Catholic priest rather than of a Protestant minister, we expected—such was our folly—expressions of equal sympathy. And when, one Monday morning, we saw prominently displayed on the front page of the N.Y. *Times* a story headlined "Kennedys Hear Pastor Say Pope Is Not Infallible," we groaned. The doctrine of papal infallibility has been so abused and misunderstood that we hated to see this further contribution to the confusion.

Those who troubled to read the entire news story learned that the pastor was merely trying to describe the limitations of the infallibility ascribed to the Pope by the Vatican Council of 1870. This infallibility refers only to teaching concerning faith or morals and then only when the Pope speaks officially as teacher with the intention of obliging all Roman Catholics to assent to his definition.

This doctrine is, of course, a considerable distance from a belief in universal or unlimited infallibility which the misinformed frequently ascribe to Catholics. It was the pastor's disavowal of this mistaken notion that formed the basis for the startling headline "Kennedys Hear Pastor Say Pope Is Not Infallible." When we saw the headline we expected, therefore, at least amused sympathy.

Some such expressions did come our way but another reaction found expression in at least one respected Protestant journal. In an editorial entitled "Why a Sermon on Infallibility?" an editor wrote that when the President and his wife attended church together for the first time since the inauguration the "preacher" had a great opportunity:

"His was the duty and privilege of ministering to the spiritual needs of the lonely occupant of the highest political eminence, of his sensitive young wife, of the millions who would listen to what was said in their presence. The times were tense, the need of the immediate and remote audience for Christian sustenance was great. Under these circumstances, did the preacher plead for trust in God, the lord of history, or belief in Jesus Christ his risen son. No. He chose this occasion to expound the doctrine of papal infallibility." The editorial writer then asks why the priest chose to expound a dogma that is "most offensive to other Christians." Except to explain a doctrine that is still widely misunderstood, we don't know. If it was a bad choice for a sermon, we'd chalk it up to simple human fallibility. And, after all, there *will* be other Sundays.

WORDS FROM THE WHITE HOUSE

PRESIDENT KENNEDY manages to find time and energy for an astonishing number of activities, as every Washington commentator has been telling us. He has already sent the Congress more

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than a score of messages and legislative drafts, has engaged his Administration in the settling of two major strikes and has made a number of important foreign policy decisions.

Mr. Kennedy has done another thing, too. He has made a momentous statement on the school integration problem.

In a telegram to Dr. John A. Hannah, chairman of the U.S. Commission on Civil Rights, on the occasion of the Commission's third annual school integration conference, the President paid tribute to "the men and women responsible for maintaining our public schools and for carrying through the process of desegregation." "The constitutional requirement of desegregation," he went on, "has presented them with many new responsibilities and hard challenges. In New Orleans today, as in many other places represented in your three conferences, these loyal citizens and educators are meeting these responsibilities and challenges with quiet intelligence and true courage."

Speaking of "these loyal citizens and educators," in New Orleans and elsewhere, Mr. Kennedy said: "The whole country is in their debt because our public school system must be preserved and improved. Our very survival as a free nation depends upon it. This is no time for schools to close for any reason, and certainly no time for schools to be closed in the name of racial discrimination. If we are to give the leadership the world requires of us, we must be true to the great principles of our Constitution—the very principles which distinguish us from our adversaries in the world."

The President closed by expressing his appreciation "to the school children and their parents, of both races, who have been on the front lines of this problem." They are contributing to the education of all Americans, he said, by "accepting the command of the Constitution with dignity."

These are forthright words. It has been pointed out, moreover, that the conference to which they were sent was meeting in segregated Virginia, that Mr. Kennedy mentioned New Orleans by name, that he declared specifically the need to keep the schools open, that he unequivocally equated school segregation with racial discrimination.

But, forthright and welcome as the President's statements are, is there anything extraordinary in the sentiments he expressed? Is it so remarkable for the President of the United States to indicate his interest in upholding the law of the land on a question decided by the Supreme Court almost seven years ago? Is it so surprising that the President should extend his encouragement to those who are trying to obey the law and his sympathy to those who are the lawbreakers' victims?

Obviously, these are rhetorical questions. The statements made by Mr. Kennedy to the Civil Rights Commission contain nothing startling in themselves, but they have been made to seem extraordinary by the refusal of Mr. Eisenhower during the long years of his Presidency to say anything like them. And it is this fact which casts a certain shadow of bitterness over one's gratitude for President Kennedy's speaking out.

It is impossible not to remember that Mr. Eisenhower, as a uniquely admired and loved President, trusted and respected by all groups and all sections of the country, could have exercised an incalculable influence on his countrymen. Furthermore, he could have done so before the situation had deteriorated to the vicious and sometimes bloody struggle it has now become.

But this is past, and the Administration—with the nation—must address itself to the problems of here and now. We are glad that Mr. Kennedy has not hesitated to invoke the "moral authority" of the Presidency in the cause of racial justice. We hope that his words will bring encouragement to those who have borne the brunt of the desegregation struggle in the South; we hope that the men of good will in the states which are affected will be sufficiently heartened to rescue the situation from the extremists now in control; we hope that Americans everywhere will be moved by the President's show of conviction and purpose, and by his appeal to "the great principles of our Constitution."

TEN YEARS OF CROSS CURRENTS

OTHER PEOPLE may be as surprised as we were when we noted that the distinguished quarterly *Cross Currents* is entering its second decade of publication. We remember clearly the first issue that was published, but the magazine so quickly attained its unique position among Christian publications that it is now difficult to think of being without it.

The current issue for Winter 1961 continues the high standards the magazine initially set for itself. In the introduction to the new volume the editors recall their initial commitment to "explore the implications of Christianity for our times," and restate their argument. It is, if anything, even more persuasive today. The changes that have taken place in this country during the last ten years only serve to emphasize the continuing value of *Cross Currents*.

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THE SCHOOL QUESTION

IT IS COMMONLY said that America has never really known the bitter divisions along either religious or class lines that are part of Europe's history. I agree. But I am inclined to think the recurrent controversy over "the school question" is too close to that tradition for comfort.

This Catholic, at least, frequently feels as if he is talking into a dead microphone when the school question comes up. I've discussed the subject many times, privately and publicly, as a panel member, in answer to questions at open meetings, in exchanges of opinion on radio and T.V. broadcasts. Offhand I don't think of any other single subject on which I get the same feeling that we are simply not communicating with each other, that on this topic there is a wall between us that makes understanding almost impossible.

I don't think this is because I take a position on the school question that can be called extreme. I know there are Catholics who make it sound as if the constitutional question were invented by our enemies just to plague us; I am not one of them. There are Catholics who put forward proposals that seem to me unreasonable; I would not support them. But once what people call "the Catholic case" on the schools is stripped of excesses, I think it deserves a more respectful hearing than it usually receives.

I'm as devoted to the no-establishment-of-religion clause of the First Amendment as any man, I think, and this without even considering the argument that no-establishment simply prohibits the favoring of one religion over another. But I am equally devoted to the freedom-of-exercise part of the Amendment, and it seems to me that this constitutional guarantee is being slighted today.

Take, for instance, the heated debate currently in process in New York about two proposals in the field of higher education. In the state of New York, as in most of the nation, non-public colleges and universities perform a vital public service, educating about sixty per cent of the state's students. Faced with rising costs and an expanding student population, these schools are finding it harder and harder to carry on, let alone to prepare for more students in the years ahead.

One aid-to-education proposal considered by Governor Rockefeller therefore involved aid to private colleges on a per capita basis, in the interests of the educational welfare of the entire state. Many of these private colleges are church-related, however, and it was immediately objected that aiding them would violate not only the New York but the United States Constitution. And since one-third of the students attending private colleges are in religiously related schools, this objection killed the whole idea.

A different measure was then suggested, calling for direct aid to the student. The angry debate this proposal set off illustrates the problem that concerns me. In this case, the idea was that two hundred dollars a year be paid to each student attending a college in the state if he were paying five hundred dollars or more in tuition. But opponents of this measure insisted that it involved indirect aid to religious institutions and hence that it too was unconstitutional.

I don't question the good faith of those who use this line of argumentation, but I just can't see it. To me, this position represents a doctrinaire, almost compulsive approach to the subject of no-establishment, and one which ignores the corresponding constitutional safeguard for the free exercise of religion.

To my mind, to say that a student attending a private college can get state aid just as long as the college he attends does not operate under religious auspices amounts to a positive act of discrimination against religion by the state. And as far as the individual is concerned, I cannot see this as anything but an obvious interference with the citizen's constitutional right to the free exercise of religion. In this situation, there is no point at all in saying that students are still free to attend any school they wish; the fact is that their freedom has been measurably diminished, since the family of the boy or girl who chooses a school with religion in the curriculum is made to pay an economic penalty. To claim that the imposition of this economic disability because of religious belief is demanded by the First Amendment strikes me as ridiculous.

I said that this argument is often called "the Catholic case," and not without reason, for the leaders of other religious groups are most often lined up against Catholics when issues like this arise. To a large extent, I suppose, this opposition is rooted in historic fear of the Catholic Church and in the conviction that on the parochial school level at least Catholics stand to gain the most from any kind of federal or state aid. For my part, though, I think those religious leaders who take this position are making a grave mistake.

At this point in our national history, we need to think in terms of improving all American education, public and private, and we badly need to extend and deepen religious education. Both goals are threatened by the absolutist interpretation of the First Amendment. I don't see how religious leaders can ignore this fact unless they are looking more to the bitter sectarian rivalries of the past than to the nature of our present problems.

JAMES O'GARA.

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Cruise of the Santa Maria

Announcement of the seizure of the Portuguese liner stirred the anti-Salazar forces into action

by FRANCIS E. McMAHON

THE WORLD may quickly forget the story of the Santa Maria, but the Portuguese will never forget it. And as the years pass, the role of the playwright and army officer, Henrique Malta Galvão, in the dramatic seizure of the cruise liner on the high seas late in January will probably take on legendary features, as Galvão acted out a script which brought him more fame than all of his literary works. He may likewise have provoked a crisis for the regime of Prime Minister Antonio de Oliveira Salazar.

The facts are still too vivid in the public memory to need any extensive retelling here. On January 22, Captain Galvão with a small group of armed men commandeered the Santa Maria in the Caribbean Sea. He announced to the world that he had acted in the name of the Portuguese National Independence Liberation Junta, headed by General Humberto de Silva Delgado. The avowed aim was to prove that Salazar was "not invulnerable." Galvão undoubtedly also hoped that his action would provoke uprisings in Portugal and its possessions. Delgado, from his post of exile in Brazil, quickly endorsed the move.

The episode embarrassed a number of governments. The Portuguese dictator was of course humiliated, and his Embassy in Washington appealed for help. The United States and Great Britain responded with alacrity against this alleged "act of piracy," and destroyers and planes were despatched to intercept and board the vessel. Both governments had second thoughts, however, after a wave of sympathy arose for Galvão's action.

Had Captain Galvão not struck a blow for freedom against an unpopular dictatorship? Brazil especially was swept by a feeling of admiration. Britain discreetly withdrew from the chase, and the United States declared that its destroyers would limit themselves to escorting the Santa Maria until American passengers could be safely removed. After eleven days of maneuvering in the South Atlantic with six hundred bewildered passengers aboard, Captain Galvão surrendered the ship in the harbor of Recife, Brazil.

One does not overthrow a regime merely by seizing a ship. The seizure was the imaginative and rather quixotic act of a swashbuckling character, earnest enough in his zeal to topple a dictatorship, but disposed by vocation and avocation to dramatic gestures. But the incident was symbolic of a growing discontent with Salazar. More than that, it came at a time when conditions were ripe for disturbance in some parts of Portugal's far-flung empire.

SALAZAR is an old man now, and his regime likewise is marked by age and fatigue. For thirty years, following his accession to power in 1928, he ruled in comparative calm. Rarely was Portugal in the headlines, and no one, except the specialist in colonial problems, ever bothered about conditions in the Portuguese possessions. Salazar dominated his empire with the mailed fist in the velvet glove. He was favored by a remarkably tolerant press in the free world. Some religious papers could grow ecstatic about him.

The regime suffered its first serious shocks in 1958, when the flamboyant General Delgado ran for the presidency. A resolute opponent of Salazar, Delgado accused the Prime Minister and his government of trampling upon the liberties of the Portuguese people and of failing abysmally to cure the economic ills of the nation. No one had ever spoken out with such vehemence before, and his charges provoked widespread popular acceptance. Although Delgado failed to win the presidency, he received twenty-six per cent of the votes cast—an unusually high figure in a dictatorship. He had achieved a moral victory. Sensing that his criticisms would bring down the wrath of the regime upon him, he took refuge in the Brazilian Embassy. He later went into exile.

Mr. McMahon, author of *A Catholic Looks at the World*, is a longtime contributor to The Commonweal.

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This same year the Bishop of Oporto, Monsignor Antonio Ferreira Gomes, addressed a personal letter to Salazar denouncing conditions in the country. It was a scathing indictment of the regime, and no words were minced in detailing the evils which afflicted the country. The Church, the Bishop said, had been compromised by its alliance with the government. The elementary rights of the working class were not recognized. The lack of political freedom was deplorable. The Bishop suggested that reforms were needed without delay, and specifically asked that Catholics be allowed to agitate for a more Christian social order.

Bishop Ferreira Gomes is no longer head of the diocese of Oporto. He lives in exile. Salazar had threatened reprisals for the letter, and he succeeded in ousting the Bishop. Apparently the Vatican had decided that it was the better part of prudence to accede for the time being to the demands of the dictator. Salazar had always prided himself upon knowing the Church's social doctrine and establishing a political and social order in conformity with the papal encyclicals. But when an authoritative spokesman of those encyclicals questioned the character of his regime, the spokesman was quickly silenced. The Spaniards have a saying that Franco does not serve (*no sirve*) the Church but makes use of it, (*se sirve de*). This applies equally well to Salazar.

POLITICAL RESISTANCE to Salazar has fared no better than clerical resistance. With the army supporting him, and with an efficient secret police, Salazar has been more than a match for dissident elements throughout his period of rule. One cannot overlook the fact, moreover, that the severe old bachelor enjoys a certain measure of popular support, and that there are many older Portuguese who prefer his rule to the turbulent and wild days that characterized Portugal before he came into power. But those who have felt earnestly and passionately about civil rights, cultural and intellectual freedom, and social justice—and their number has grown in recent years—have never ceased to plan and scheme for radical reforms. They have included Socialists, Monarchists and Christian Democrats. Many of them have suffered severe penalities for attempting to change the status quo in Portugal.

It has been the inveterate practice of the regime to characterize almost all opposition as Communist-inspired. The Communists are indeed active in Portugal and constitute probably the best organized anti-Salazar faction. But the regime's charge of "Communism" whenever a disturbance arises can deceive only the completely naive. Implacable foes of Communism, like the Christian Democrats, are no less anxious to see Salazar depart.

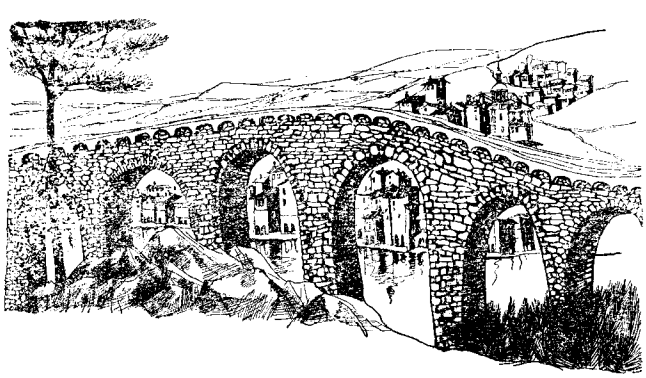
Announcement of the seizure of the Santa Maria stirred the anti-Salazar forces into action. Opposition leaders presented a petition to the President of Portugal asking for the restoration of basic liberties. This was a rather futile gesture, for they were in effect asking the Prime Minister to step down, a move he is extremely unlikely to make voluntarily. A few days later the government allowed a strong indictment of itself to be published in several newspapers. Thereupon editorials, purporting to reflect "public reaction," quickly appeared in answer to the indictment. It has always been Salazar's policy to allow his opponents a bit of leeway. But when matters show the remotest sign of getting out of hand, the whip is immediately and vigorously cracked.

THE ACHILLES heel of the Salazar regime is not to be found in Portugal itself. There Salazar is in full control. The overseas possessions constitute the serious threat.

The African inhabitants of Angola and Mozambique —those enormous Portuguese colonies on the black continent—are beginning to stir. The winds of African nationalism are beginning to agitate them. Unless measures are adopted to guide their legitimate aspirations along healthy channels, the situation may get out of control, and the world cannot afford more trouble in Africa.

The problem is aggravated by Portugal's singular attitude towards its overseas possessions. It does not regard them as colonies, but rather as provinces integrated with the homeland. The Africans are not being trained for independence. The official policy has been to effect a process of "assimilation" into Portuguese life and customs. When "assimilation" has been adjudged complete, the African in theory enjoys first-class citizenship.

The "assimilation" process, however, has been extremely slow. In Angola, out of a total population of 4,500,000 Africans, fewer than one per cent have been integrated. The rest are regarded in a manner as wards of the state. A system of forced labor is maintained, presumably as part of their training, but it has also been a system of considerable profit both to the state and to private entrepreneurs. Refractory Africans have



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been physically punished for misbehavior, and the least sign of organized opposition has been ruthlessly crushed. Some years ago Captain Galvão made a report on the system, and described conditions as "worse than slavery." Finally, and not surprisingly, Galvão himself was imprisoned.

It is an impossible situation, especially for the Africa of mid-twentieth century, and it is obviously a potentially explosive situation. Following the capture of the Santa Maria, riots occurred in Luanda, the capital of Angola, as groups of men attempted to storm the military and the city jails. The turbulence continued over several days. When order was restored, the aftermath was a high degree of tension. Portugal poured troops into the territory, and invoked a heavy censorship, so that it became impossible to get a clear picture of the precise forces behind the riots and the extent of the unrest. But the measures that Portugal took to insure her continued control indicated that matters were serious.

The Afro-Asian bloc is fully cognizant of the problem, and has been pressing for action. The bloc recently succeeded in passing a resolution in the Trusteeship Committee of the United Nations which demanded that Portugal submit a report on her colonial possessions. Portugal argued that it had no colonial possessions. Soviet Russia, sensing a golden opportunity for creating some more mischief, clamored for a harsher resolution. The United States abstained on the measure, apparently out of a desire not to give offence to her NATO ally. Once more the United States found itself on the horns of a dilemma.

There seems to be but one feasible solution for the problem, and that is a recognition by Portugal that it must completely revise its policies regarding its overseas possession, especially in Africa. Angola and Mozambique are probably not ready for independence today, and may not be for some time. But Portugese policy must be orientated towards granting this independence. Such a step will be a serious blow to Portuguese pride, and may involve serious economic losses. The least harmful effect—and it is within the realm of possibility—would be the departure of Salazar from the seat of power, owing to the loss of prestige that this development would bring.

If such a solution is rejected, then the worst can be expected. Portugal will probably find itself exhausting men and treasure to retain her hold in the distant territories. It will be Algeria once again. And Portugal's allies in the NATO alliance, especially the United States and Great Britain, will find themselves caught between the demands of a fierce African nationalism on the one hand, and the importunities of a beleaguered friend on the other.

FORMALITIES: AN EASTER POEM

by John L'Heureux

First there was the hill
  as steep as time
  and weeds like yesterday
    inscribed with hollow footsteps;
    the smell of trampled thyme
  and human sweat. Blood and laughter
follow, clinging his robe like so much incense.

Then the cross pressing
  upon his shoulders
  heavy as hate
    and his mother hurting
    him by knowing his hurt
  and finding it not strange. And she
seeing his heart more scarred than first love.

They stripped him white
  quickly as fatality
  and no more cruel
    than was their duty,
    revealing no perfect flesh
  but kind reality, a timely flower
putrescent, crushed for its timely flowering.

The hot blood pours
  reopened wounds,
  each wound a new
    Epiphany, one star, one
    summer more, another gift.
  Innocent as midnight dew, he stands
with open palms defiled before his children.

Then the hammers obeying
  and the hands
  grasping his;
    the nails send comets
    through his veins, split
  his wrists, making his carpenter's
hands knot, unknot. After a time, he died.

They placed him dead
  in his mother's arms.
  And she did not weep;
    she only held him, her eyes
    seeing his sleeping eyes;
  she stroked his brow. They buried
him and it was done. The sowing and the harvest.

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Racism may soon replace racketeering as the big issue inside the labor movement

Negroes at Work

by THOMAS R. BROOKS

No more peck of corn for me,
No more, no more!
No more peck of corn for me;
Many thousand gone.

THE ANTI-SLAVERY anthem might have been the theme for the February 17-18 Negro American Labor Council workshop conference on "Race Bias in Trade Unions, Industry and Government." But the first attempt at singing dribbled hopelessly into a barely musical mumble, causing one speaker to note cheerfully, "Well, you've just punctured another myth—the myth that all Negroes can sing."

Indeed, the five hundred-odd delegates to the conference meeting in Washington's Metropolitan Baptist Church were in no mood for song, for this was a meeting of the frustrated. They came to protest a system that prevents the Negro worker from earning a decent living when working and that frequently excludes him from employment altogether. This dire need stood in stark contrast to the apparent impossibility of action.

Their children—for these delegates were old enough to be the parents of the youth now being arrested in the South—are finding a way out of the impasse imposed by discrimination through the sit-ins. The youngsters are also scoring victories, sure fuel for rising hopes. But for the men and women at the N.A.L.C. conference, no similar course of action is open. You can't very well "sit-in" to protect job discrimination, especially so when the jobs themselves don't even exist.

So, there they sat, a scattering of workers dressed in their Sunday best *and* a slightly larger number of somewhat more substantially dressed government employees, listening to messages heavy with the statistics of gloom, and to depressing testimony from fumbling witnesses before panels comprised of leading citizens of goodwill.

Secretary of Labor Arthur Goldberg came to inform the N.A.L.C. audience that Negroes suffered a 13.8 per cent unemployment rate as against a 7 percent rate for white workers. Non-whites, he added, made up twenty per cent of all our unemployed in January. Mr. Goldberg did, however, bring along one note of cheer from the New Frontier when he pledged: "My department is going to be color blind in our hiring and upgrading policies from the basement to the Secretary's floor." The audience brightened visibly.

EARLIER in the day, A. Philip Randolph, grizzle-headed president of the N.A.L.C. and of the Pullman Car Porters Union, described the plight of the Negro jobless as "chronic." He estimated Negro joblessness to be at "the dizzying figure of 1,200,000." Mr. Randolph also pointed to Department of Labor statistics which indicate that the Negro male worker in 1958 earned only fifty-eight per cent as much as the white worker. White men earned a median wage of $4,569, compared to $2,652 for non-whites. White women averaged $2,364 a year, compared with $1,055 for Negro women.

"But," Mr. Randolph commented wryly, "when a Negro worker goes into the market as a consumer he cannot presume to pay only fifty-eight per cent for comparable goods and services . . . purchased by white workers. The fact is, Negroes pay relatively much higher prices."

The reasons for this "economic-racial trap" were quickly etched in: First, Negro workers are concentrated in unskilled and semi-skilled job categories, the hardest hit in recent recessions. Next, Negro workers because of their lateness of entry into certain industries have accumulated little seniority status. Also, "numberless Negro workers are relegated to racially segregated lines of job progression." Then, too, Negro workers have been "the victims of a veritable conspiracy" by trade unions, industry and government. They have been systematically denied job opportunities by blocks to their entrance into apprenticeship training programs. And, finally, automation is displacing the unskilled and semiskilled. "While all workers face the challenge [of automation], Negro workers, because of a lack of skills, having little if any occupational status or rank and, correspondingly, little job mobility, must bear the most burdensome brunt of all workers."

Apprenticeships, therefore, the N.A.L.C. leaders

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believe, are the keys to a much happier future for Negro workers. There is the bright promise of more work in the expanding building and construction trades as against the obvious decline of jobs in manufacturing. Furthermore, it will take special skills and training to enable Negroes to hold on to a fair share of automated jobs.

"Unless we get that training," says Julian Thomas, director of industrial relations for the Urban League, "we're in for becoming the permanent wards of the richest country in the world." This, then, was the spector of the bountiful future haunting the two-day conference.

As was the case of most of the speakers, Mr. Thomas, too, had his burden of statistics. An Urban League survey, he said, discovered that in seventeen out of thirty-two major cities there wasn't a single Negro enrolled in registered apprenticeship programs. In four cities out of thirty-eight, there were four Negro apprenticed electricians, one to a city. There were Negro plumbers' apprentices in five cities, one to a city. The total of Negro apprentices in all crafts scarcely came to a hundred.

Within the Negro community, Thomas said, there are 250,000 bachelor's degrees, 30,000 master's, and 6,000 Ph.D.'s. But there are fewer than 300 licensed electricians and plumbers. "A population that wants to move forward," he declared sadly, "has got to have a better balance in the skills of its people."

Herbert Hill, labor secretary of the National Association for the Advancement of Colored People, pointed out that in most apprenticeship programs "the role of the labor unions is decisive because the trade union usually determines who is admitted into the training program and, therefore, who is admitted into the union."

"How can you inspire a Negro boy in Washington, D.C., to be an electrician," asked Thomas, "when it took two years to put one Negro on a government construction job?"

UNDERSTANDABLY, then, the conference spokesmen—and witnesses—tended to level their heaviest fire against the trade unions. "We have not," Dr. James M. Nabritt, Jr., president of Howard University, told the audience that jammed the church for a mass rally Friday evening, "realized in this combination—the A.F.L.-C.I.O.—what we had hoped for in the merged labor movement."

An observer put it even more bluntly and bitterly: "The image of the labor movement held by the Negro community is no longer one of inadequacy of performance in the struggle for civil rights but that of an enemy."

The undeniable progress scored by the unions in recent years was scoffed at as "tokenism." Negroes, declared Thurgood Marshall, "must be integrated in the labor movement from the top administrative desk down to the lowliest broom." "The time for freedom is now," declared another speaker.

Francis Hardy, a young electrician from New York City's Local 3, International Brotherhood of Electrical Workers, testified that there were only thirty Negroes among the eight thousand skilled craftsmen in the "A" division. Most of the local's Negro membership is found among the twenty-one thousand semi-skilled and unskilled members of the industrial unit. Out of a total of eight hundred apprenticeships, according to Hardy, only two are Negroes.

To become an apprentice, the slim electrician dressed in a light brown suit, grey socks and scuffed black shoes nervously explained, one must be "a legitimate son" of a Local 3 member with ten years' seniority. Such seniority is hard to come by in the marginal firms organized by the industrial unit of the local, Hardy noted. Yet Local 3 is the best of I.B.E.W. locals with the greatest number, proportionately, of Negro craftsmen as members. Local 3 and its energetic president, Harry Van Arsdale, Hardy admitted, were "comparatively speaking, most liberal." It was the line that drew the biggest laugh of the day.

When you understand that laugh you will understand the bitterness that exists today between the N.A.L.C. and the rest of organized labor.

N.A.L.C. held its first convention a little less than a year ago over Decoration Day weekend in Detroit. It is organized in the belief, as expressed by A. Philip Randolph, that "the leadership of the A.F.L.-C.I.O. despite its good faith, good will and splendid pronouncements against racial discrimination, cannot be expected to move voluntarily and seriously to take positive and affirmative action for the elimination of race discrimination unless they are stimulated, prodded and pressured to do so, both from within and without."

Randolph also believes, as apparently do the rest of the N.A.L.C. leadership, that "it is eminently important for the Negro community to realize and understand that no alliance can or should serve as a substitute for reliance upon itself in the fight for first-class citizenship. Verily, history has placed the sacred mantle of leadership of the civil rights revolution upon the shoulders of Negroes and Negroes alone."

N.A.L.C. claims a membership of seven to ten thousand, with members in most major Northern cities. It has active chapters in New York, Detroit, Chicago and Pittsburgh, to mention only a few key industrial centers. Although N.A.L.C. has evoked a significant response from the Negro community, it has not yet successfully translated this into positive action. But the organization is still young.

Programatically, N.A.L.C. has demanded that the A.F.L.-C.I.O. set an early target date for the desegre-

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gation of local unions, for an end to exclusionary practices and for the elimination of discriminatory practices in apprenticeship programs that are union-controlled.

N.A.L.C. seeks the election of Negro trade unionists to policy-making bodies of unions at all levels. It has also demanded the reorganization of the A.F.L.-C.I.O. Civil Rights Department, presently headed by Boris Shishkin, and the replacement of Charles S. Zimmerman, chairman of the federation's Civil Rights Committee, by either the president or secretary-treasurer of the A.F.L.-C.I.O. N.A.L.C. wants a qualified Negro appointed to head the Civil Rights Department.

Since the government is probably the largest single employer of Negroes at all job levels, the N.A.L.C. emphasizes the need for Presidential enforcement of a no-discrimination hiring and upgrading policy for all federal departments. It also wants the President to see to it that the anti-discrimination clause in government contracts is enforced. Of the more than seventeen million jobs currently being performed under government contracts, only a small proportion fall under contracts that are, in fact, awarded on a non-discrimination basis.

Organized labor, on the whole, has reacted unfavorably to the N.A.L.C. President Kennedy did send a telegram—as well as an emissary in the person of the Secretary of Labor—to the conference; A.F.L.-C.I.O. President George Meany did neither. White trade unionists have charged the N.A.L.C. with being a dual union, a power caucus, and other less complimentary things.

BUT, AS organized labor will discover, the N.A.L.C. can't be dismissed that easily. One of the witnesses before the N.A.L.C. panel on apprenticeship training was a Negro St. Louis businessman, Arthur Kennedy, who is in the sheet metal business servicing Negro residential areas. He has some sixty employees. "Since I operated a non-union shop until a few weeks ago, I could not work on new jobs, or on government projects."

"Not long ago," Mr. Kennedy testified, "I was asked over the phone by a union man why we didn't join. Why, I said, we've been trying for ten years. 'I'll be right over,' the fellow replied. But he must have found we were a colored shop because he never did show."

However, it is Arthur Kennedy's solution to his—and his employees'—problem that organized labor ought to pay most attention to. After many years of trying to break down the racial barriers in the Sheet Metal Workers union, Kennedy and six other contractors in the area formed an association so that they might qualify under the National Labor Relations Act for dealing with a certified union. (The N.L.R.B. will not recognize firms doing less than $50,000 worth of business annually.)

The employees of the contractors meanwhile joined the Congress of Independent Unions and sought a representation election, which was not contested by the white building trades unionists in St. Louis. The result is that the Kennedy sheet metal firm is now dealing with a certified union and is eligible, therefore, to bid on government contracts and on new jobs where a prerequisite for bidding is the employment of union labor. According to law, his employees cannot be picketed legally now when and if they should show up on such a job.

This development, for obvious reasons, should be disturbing to trade unionists. Yet, if there isn't more positive action soon to break down discriminatory practices among the building trades, the above way out for Negro employers and employees, rather than being an exception, may become the rule. A trend like this would seriously weaken trade union solidarity.

Racism may in the near future replace racketeering as *the* crisis-provoking issue within the labor movement. At the moment, however, there is neither the internal nor external pressure for the far-reaching changes needed if we are to have racial equality within the unions. But, as most readers may recall, this kind of pressure for a clean-up of racketeering did not exist either before the hearings of the Senate Select Committee on Improper Practices in the Labor and Management Field began.

In view of the fact that Congressman Adam Clayton Powell is now chairman of the House Labor and Education Committee, I'd say the chances are excellent that "little McClellan hearings" will take place in the near future on the subject of race bias in the unions. Such hearings offer a weapon too good to be overlooked by those who are desperately in need of weapons.

Unhappily, the damage done might prove to be irreparable unless the unions act soon—and *before* such hearings start.

AN APPEAL

A Holy Ghost Father writes from Tanganyika: "To the Editors: It is after some months of inward struggle that I write you these few lines, and in advance I regret to say what you fear is right. Maybe you are able to help me in my Milk Action for orphan-babies. What's to be done if there is no milk? Last week there were four more deaths at the orphanage in my neighborhood and one nurse went out of her mind. The orphanage needs $3,500 a year for this necessary food." Readers who wish to contribute should address Father Hubert A. Egelmeers, C.S.Sp., Box 640, Morogoro, Tanganyika, East Africa (Airmail 25¢).

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The Catholic Thinker

by BERNARD G. MURCHLAND

THE THINKER'S position in the world has always been difficult. The thinker's commitment to his values is, as Edward Shils has remarked, "remote from the executive routines of daily life in family, firm, office, factory, church and civil service, from the pleasures of the ordinary man, and the obligations, compromises, and corruptions of those who exercise commanding authority in church, state, business and army."

The thinker pays heavily for being unlike the rest of men, for going against the powers. Like Prometheus, he suffers the consequences of stealing fire from the gods. This is a theme that has been echoed in Western literature from Socrates to the present day. Thus, early in the twentieth century, Julien Benda delivered himself of a now famous diatribe against those intellectuals who whored their gifts in the arena of "lay passions" and held a disinterested existence in contempt. He adduced evidence to show "the inevitable degradation of a society where every member is forced to discharge worldly tasks."

More recently Loren Baritz has registered a similar complaint about the American intellectual who is bewitched by the "siren song of society" in greater numbers and who, because he is an American, "is eager to become a joiner, a good citizen, to seek health, to join the new administration in Washington." Despite the apparent anarchy of such protests they do touch close to the central dilemma of the thinker: he is a man caught between the demands of two worlds—the transcendental and the imminent, the speculative and the practical, the real and the merely useful.

What of the Catholic thinker? Like any other thinker he is dedicated to the discovery of those truths which illuminate reality. Like any thinker he is tempted by the seductive voice of power, pragmatism or propaganda. Like any thinker he is enveloped in the illusions that go with being a man and suffers because he tries to break through them. He is keenly aware that the world, and frequently himself, is still deceived with ornament. What damned error, he is likely to cry out with Shakespeare, but some sober brow will bless it and approve it with a text?

But the Catholic thinker is different too. His situation, we might say, is more intense; he feels the pull of two worlds more absolutely. St. Augustine's two cities form the basis of an acute tension in him. The weight of his history sometimes gives him an awkard stance in the contemporary intellectual world. Because he must assess reality in the light of specific religious tenets, the conflict between faith and reason, between belief and freedom, make his quest more difficult—even though we should not forget that such a conflict can also give his search direction.

JUST HOW well the modern Catholic thinker is coping with his difficulties and meeting his responsibilities is evidenced in a magnificent new anthology. *Modern Catholic Thinkers* (edited by A. Robert Caponigri. Harper. $15.) Dr. Caponigri is well aware of both the problems and the possibilities of the Catholic thinker. In a prefatory note he observes that this anthology is offered as a resolution of a perplexity which is disturbing to many both within and without the Church. The perplexity, in its simplest terms, issues from the alleged divided allegiance of the Catholic thinker: on the one hand, he must think "with the Church" if he is to retain his identity as a Catholic; on the other, he must engage in free intellectual activity if he is to be a thinker.

Dr. Caponigri is rightly suspicious of any theoretical solution to the problems that can arise from a clash of these two principles. As an eminent thinker himself, he has opted for an existential solution: the living voices of some contemporary writers who are both Catholic *and* thinking. Thirty-seven spokesmen write on a wide variety of subjects and it is clear from their essays that the two principles which animate their thinking have been creatively harmonized. Their testament, argue Dr. Caponigri, is that "quest is the inner form of life and the evidence of life. Faith is a principle of life; it is the principle of life itself in its highest reaches. By this same token, according to this principle, faith blossoms into quest. The believing mind is the questing mind."

While *Modern Catholic Thinkers* is an effective resolution of the problem Dr. Caponigri mentions, the fact that it is presented in these terms indicates the problematic position of the Catholic today. In this respect it is fitting that the first selection in the anthol-

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ogy should be from the work of Hans Urs von Balthasar. I say fitting because in his discussion of anthropology and religion Father Balthasar clarifies the modern religious mentality which the Catholic thinker must confront and which, to an appreciable extent, must define his outlook. In a central passage he writes:

"Man has attained a new state of his religious consciousness. In the age of cosmology he understood himself essentially as a 'nature' with its natural ambitions, needs and desires. Then he inferred God from the character of his capacities and 'tendrils' which were natural, even though open to the infinite. . . . This is no longer the case; though this does not mean that the natural aspect of the creature is being denied. It is there, but it does not anticipate the ultimate fact, which is freedom. Hence the cosmos can no longer be understood so completely without a break as the Fathers and the Schoolmen, following Plotinus, saw it; that is as an effulgence of the divine sun of grace. *Today, it is marked far more profoundly by the abysmal incomprehensibility of the divine decision arising from infinite freedom.*" (Emphasis added.)

Nature cannot adequately mirror spirit; in other words, man is not continuous with nature. He occupies a quite different world; a peasant spirituality in which the face of nature could easily be translated into the face of God will no longer do, will no longer answer to the complex spiritual character of modern man. If this character is marked by a greater complexity than before it is also marked by greater emphasis upon interiority, upon the mysterious dimensions of religious reality. One consequence of this consciousness is that modern man finds naturalistic forms of religious thinking repressive and dull; another is that the religious situation, because it is less visible and less open to intellectual manipulation, is less liable to external organization and doctrinal formulation. It is also less adequately expressed in public cultus.

THESE CONTEMPORARY traits have a double relevance (and call attention to a double pitfall) for the Catholic thinker today. The first has to do with his *emphasis* in discovering and presenting the truth. The second has to do with his *attitude* towards the truth, and follows from the first. The Catholic thinker walks a hazardous tightrope between the absolute and the relative. His tension and his effectiveness come from the right balance of these two apects of truth. The temptation to relativize truth is very strong. From all sides we hear the cry: "There is no absolute truth." Can so many intelligent, and even sympathetic voices be wrong? History, filled with the ruins of discarded truths, (which once claimed to be absolute) and punctured illusions, reinforces the temptation to relativity.

The question that dominates the modern intellectual climate was asked by Descartes: "What, then, am I?" Early man had the consolation of unifying myths; for the Greeks, man possessed the unity of his rational nature; for the medieval world, the unity of a rational soul. But the crisis of contemporary intellectual life is the fragmentation of the thinking subject—and, we might add, the religious subject. We remember David Hume's somber judgment: "Man is but a bundle or collection of different perceptions, which succeed one another with inconceivable rapidity, and we are in a perpetual flux and movement."

The Catholic thinker stands amidst the flux. He must also stand by this conviction: there is absolute truth. But he must not wield this conviction like a bludgeon to crush the questioning mind and flay the world of flux about him. The Catholic thinker is possibly less tempted to relativize truth than to absolutize it falsely—a worse failing. The world of reality for him can easily lend itself to final formulation. In this matter he must contrive an adequate principle of discrimination or forfeit all claim to genuine thinking. God is absolute: it is part of the Catholic's intellectual integrity to maintain that. However, man is not absolute. Man's partnership with God is confirmed in the dialectic of the questions he asks and the answers God gives. Every metaphysical question includes the totality of metaphysics. On the other hand, in every metaphysical question the existence of man who asks the question is implied and included in the question itself. The redeeming word is spoken both from God to man and from man to God (a point stressed by Balthasar).

This dialogic dimension of human and religious thinking sets a new perspective for the Catholic thinker, one that in many cases is difficult to adjust to. It means practically that he must put the absolute where the absolute is: in God and not in the world. The absolutist tendencies of certain naturalistic forms of thought (which the Catholic is heir to) must be complemented with other forms. They ill accommodate the deep religious realities of interiority and freedom. Father de Lubac warns: "After spending some thirty years studying problems of ecclesiology and pastoral theology, I am astonished by the fact that we are in danger of being victims of the great and holy Catholic objectivity." And he adds: "We must revise our habitual patterns of thinking about the Christian faith and about the Church herself. We must not have purely juridical patterns of thought about various aspects of authority, legitimacy, validity or orthodoxy, but patterns of thought that are truly religious, scriptural and Christian, where expressions of faith, communion, brotherhood, spiritual life and spiritual combat are truly representative of our basic patterns of thinking."

This, as I understand it, is a matter of emphasis rather than a matter of mutually exclusive methods. An example might make this clearer. A corner-stone concept in Catholic thinking, in whatever domain

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that thought be exercised, is the "will of God." The will of God exists for us and it is absolute. Yet the thinker would falsely absolutize it if he considered it in pseudo-moral terms, as though it were a set of marching orders God gives man. Guardini, for one, has shown how a proper emphasis can safeguard the vitality of this concept. "God's will," he says, "is not ready made within me but something that is constantly being renewed and making ever new demands on me. The will of God is not cut and dried once and for all, but encompasses my freedom and my activities and develops afresh out of each situation." Such an accent would have been impossible in any previous age.

THESE CONSIDERATIONS lead on to our second point: they dictate the attitude the Catholic thinker must adopt towards truth and reality. He knows that truth is one—and this gives him a decided advantage over some other thinkers. But he cannot fail to recognize that this unity is reflected and retracted through the prism of history. It is always a problem for the thinker to confront and make his peace with the intellectual tradition into which he is born. Two false solutions are possible here. The thinker can become so captivated by the synthesis of some past era, so enamored of a supposed Golden Age, that he ignores what might be called the contemporaneity of his historical past. Or he can reject his tradition as something that impedes adequate maneuverability on the contemporary scene. Such a solution rarely amounts to more than an abandonment to contingency. It is now generally admitted that the Catholic thinker has been too susceptible to the former of these approaches. Again, a balance is demanded. The example of Newman is helpful here. The openness of mind he urged upon the Catholic thinker was an inevitable consequence of his sense of history. What he learned about the Arian heresy equipped him better to confront the liberal heresy of the nineteenth century. Men like Maritain and Pieper, as followers of Aquinas, find no difficulty in being open to new developments because Aquinas himself was open to new developments. An idea, he claimed, was to be considered on the basis of what is said and not who said it.

The Catholic thinker is profoundly implicated in the modern world's search for a new pattern of vision. He perforce must ask himself some serious questions: In what sense is his claim to "have the truth" to be interpreted? Is his past accomplishments an "answer" to the modern quest? In what sense is truth a multiple, many-dimensioned and partial achievement? And in what sense is it a final acquisition that can be stated in objective, perennially valid terms.

The necessity for the thinker—Catholic or otherwise—to give himself to the task of renewal, to be open to what is new as well as faithful to what is old, may be gathered from some observations by Berdyaev who found that confrontation with contemporary thought was an excellent means of revitalizing ancient truths: "That which takes place in man and with man has an immense importance for the plenitude of divine-human truth. The world changes in accordance with the standpoint from which it is viewed, from the stage of growth, what environment, what class, what religious confession, etc. Nor is it only the view of the world which changes; the view of what is revealed of the other world, the higher world, changes also." Kant, Freud, Darwin, Bergson, Dostoevsky, Einstein: these are so many thinkers who have contributed substantially to a new way of thinking about reality. Our manner of thinking about God and religious realities has proportionately changed.

God, we might say, has a contemporary stance which the Christian thinker, because he is always concerned in one way or another with the task of interpreting the relationship between God and man, ought to recognize and express himself accordingly. And he ought to do this not from without but from within as a child of his age who shares in its deepest frustrations and aspirations and yet who knows that in God's revelation are "new things and old" and who is mindful of the Pauline imperative to "discern and redeem the times." To this end the Catholic thinker has the right to that freedom and vote of confidence his discipline and vocation require. And while as a thinker he is committed neither to propaganda nor to pragmatism, he must constantly bear in mind that he inherits a historical vision that has a direct bearing on the being and conduct of man. This awareness alone should be sufficient to guard him from the inanities and sterility of a certain kind of ivory-tower or "ideological" thinking that is worse than no thinking at all. Ideologies so easily join hands with false absolutes.

THROUGH science and technology modern man has become Promethean. In making nature the object of his knowledge and the field of his action he broke with a religion of nature that made of the world a cauldron of magical reactions. There can be no doubt that modern science has abolished mysteries. But it should be noted that it was primarily the pagan mysteries of naturalistic pantheisms. By the same genius with which the Promethean genius overcomes false mysteries it can be led to an awareness of the deepest reality and the mystery of God.

In this view Prometheus becomes a prototype of man's inquiring mind. As such he may be taken as a model for the Catholic thinker whose search for truth must work progressively towards the upbuilding of man and society "in spirit and in truth" and at the same time set the transcendence of God in bold relief.

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Like Prometheus he must, frequently at the cost of great suffering, dissipate the magic of illusion—always the great enemy of truth—and reveal the true face of mystery. This parallel was suggested to me by the proceedings of the 1959 meeting of French Catholic intellectuals. In the words of Etienne Borne, secretary-general to that august group: "The liberation of man and the recognition of the mysteries of salvation might well travel a path that is at once Promethean and Christian, the only path of reconciliation and reciprocal recognition between religion and reason."

In any case the parallel is well substantiated by the thinkers represented in *Modern Catholic Thinkers.* They are an audacious group, letting their minds play upon the myriad dimensions of reality that history has turned up. LaSenne, Lavelle, Marcel, de Chardin, Sturzo, Guardini, Dawson—these are just a few of the thinkers included whose Promethean character is positively manifested in an intensity and relevance of thought which is nourished by the mystery of God and the grandeur of man. In them there is the kind of emphasis and attitude that seems to me eminently suited to bringing the best in Christian tradition to bear upon the precarious situation of man in the world today. *Modern Catholic Thinkers* is an outstanding summa of intellectual achievement. Let us hope that it is also a gauge of things yet to come.

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THE SCREEN

YOKNAPATAWPHA REVISITED

WITHOUT any doubt, "Sanctuary" is the grimmest movie of the year; but anyone who takes his movies seriously will find this story of an unholy expiation rewarding. With its emphasis on sin and expiation and violence and nightmarish horror in William Faulkner's Yoknapatawpha County in the 1920's, the film is like a modern Greek tragedy; and its ending leaves the viewer numb. Admirers of Faulkner may object to the changes made from the original two books, *Sanctuary* and *Requiem for a Nun,* on which the film is based, but scriptwriter James Poe has done an admirable job. Anyway, Faulkner has said that *Sanctuary* was written as a shocker to make money, and Poe handled his difficult task well. *Requiem,* the sequel to *Sanctuary,* was written years later and retells some of the first story that leads to the court trial of Nancy Mannigoe, the Negro maid in the home of Temple Stevens, for killing Temple's baby.

The film opens with the courtroom scene in which Nancy, who offered no defense for her crime, is sentenced to be hanged. Her lawyer realizes that Mrs. Stevens (née Temple Drake) knows more than she revealed at the trial and could probably save Nancy. He persuades her on the night before the execution to plead for Nancy's life by telling the complete story to the Governor, who also happens to be Temple's father. This is a pretty contrived situation, and so, actually, is the whole film; but this does not detract from its power. Temple's story, revealed in a flashback that starts some six years earlier, wallows in sordid degradation. She tells of her date with Gowan Stevens who, because of her loose reputation, expected her to be an easy seduction. But when she and drunken, disappointed Gowan landed in a moonshine joint in the country, Gowan passed out, and Temple was at the mercy of the rough bootleggers. Nancy, their cook, tried to help her escape; but Candy, a Cajun who headed the gang, raped her and took her the next day with Nancy to Miss Reba's brothel in New Orleans. There the willing Temple Drake became Candy's girl and stayed for ten days until the place was raided and she had reason to think Candy was dead.

Although Candy, the Popeye of the original novel, is not the impotent degenerate Faulkner described, Yves Montand makes him a viciously evil character; and the scenes at the moonshiners' still and the house run by Miss Reba (Reta Shaw) are nightmares of vice and horror. Pretty Lee Remick, as Temple Drake who sinks into the abyss of iniquity, is quite effective in this difficult role, which wins no sympathy but demands understanding on the part of the audience who must

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believe that Nancy's sacrifice regenerates Temple. Director Tony Richardson is particularly successful in the last half of the film, in the scenes depicting Temple's restless life of ambivalence after she marries Gowan Stevens (Bradford Dillman), who feels guilty about the whole Candy interlude even though Temple insists she stayed with Candy willingly. While trying to be a good wife, Temple goes in for social work, and quite by chance she runs across Nancy, rescues her from a narcotics hospital, and brings her home to do housework and be a sometime companion when Temple wants to discuss the good old days at Miss Reba's. But when Candy turns up again, Temple prepares to run away with him and take her baby in spite of Nancy's warnings against Candy. Then Nancy knows what she must do. With the manner of a Greek priestess, Nancy goes into the nursery—and, in an off-screen scene, she kills the baby.

"Sanctuary" is pretty hard to take; and it is obviously a movie only for audiences to whom "adult" means more than "sexy." Richard D. Zanuck has given it an excellent production with some first-rate black-and-white photography under the supervision of Ellsworth Fredricks; and Tony Richardson has handled the direction well. The picture's outstanding achievement, however, is the magnificent performance of Odetta, the Negro singer who doesn't sing a note in "Sanctuary" but gives the role of Nancy a dignity that makes the film's final scenes unforgettable. Nancy's efforts to save Temple and her "respectable" marriage lead Nancy, who loved not wisely but too well, to the dreadful sacrifice. But even at the end, in her cell before the hanging, Nancy is sure that she will be forgiven. And when a submissive and thoughtful Temple comes to say farewell and express her fear, it is Nancy who consoles and inspires her. PHILIP T. HARTUNG.

COMMUNICATIONS

CATHOLICS AND QUEENS COLLEGE

New Haven, Conn.

TO THE EDITORS: Discussion of the situation which has developed at Queens College in recent months [Oct. 21, Dec. 2], since it raises the possibility of prejudice based on the religious affiliation of certain members of the Queens College community, risks arousing the ire and sympathy of interested minds with the consequent possibility of eclipsing other issues of equal if not greater importance. There are several ways of looking at the situation, and each of them leaves the academic mind feeling a bit queasy about the manner in which things have been handled and discussed to this point.

There is, first, the problem of the appropriateness of the State Commission Against Discrimination investigating the situation at all. Saying this is not, as some organizations are prone to believe, tantamount to throwing a discreet veil over a potentially unpleasant situation, but simply registers a hesitation over the propriety of a governmental agency's becoming involved, as the result of limited internal pressure, in the affairs of a traditionally autonomous institution which has not been guilty of anything readily construed as deliberate legal malfeasance calling for court intervention. Faced with the charges levelled against it, Queens conducted an investigation, reported its results and later was subjected to further investigation by the Board of Higher Education. The conclusion of these investigations by its peers and rightful overseers was that the charges were not soundly based.

Secondly, certain implications found in several arguments brought against the College suggest that its faculty does not mirror a certain proportional image of the ethnic distribution of the population. There is something at once insidious and silly about this argument, insidious because it has the glib appeal of statistical or even "democratic" logic, silly because it implies that the distribution of scholarly talents and presences is going to reflect a racial distribution within society. Under a not too exaggerated extension of such reasoning we might expect to find a heavy Puerto Rican presence in the New York City colleges; or, with a simliar impressive impertinence, we might conclude that there really should not be too many Catholics available for appointment to non-sectarian institutions since the best of them should be teaching in their own confessional universities. I defend neither argument; but then I take neither seriously.

In either of the above general situations we may indeed be posing the wrong questions and exploring the wrong approaches, and we may be doing this for two reasons: 1) We have not enough confidence in the dynamism of our universities and their willingness and ability to work out such problems for themselves in the kind of honest atmosphere one usually associates with academic freedom; and 2) Lacking this faith in academic dynamism and integrity, we are over-anxious to have recourse to other bodies which recourse, despite the honest sentiments inspiring it, may deal a crippling blow to the autonomy of our institutions of higher learning and thus to a vital independence they must lay claim to if they are to function productively within society. The latter is by far the greater danger since it tends to obscure the importance of university autonomy at a crucial moment in American educational history when public higher education is beginning to assume the major burden of university work and when the possibility of governmental subvention of university endeavors looms more large and seems more inevitable, with all the dangers attendant upon it

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and already detected in the terms of the National Defense Education Act.

If, now, we begin to call upon governmental agencies to meddle in the internal affairs of university institutions there is no telling what kinds of habits will develop later out of this sort of interference. And if, now, we begin to convince ourselves that certain non-academic principles—a man's religion, for example, which should have no academic significance one way or the other—are to be considered, what guarantee will we have later against the admission of even less relevant criteria? Might we not end up asking for oaths of various sorts: oaths professing belief in God, opposition to miscegenation, belief in free enterprise, or any other commitment that reflects some discernible body of conviction within the taxpaying public's ideological spectrum?

Universities are not perfect institutions; they know, disgruntingly, their own incidence of human defect and even failure. But they are institutions which seek to create a climate of freedom in which the rough and tumble of discussion seeks to work out solutions to the murkier human problems. They may fail sometimes to realize their own highest ideals—and I must emphasize that I am in no way convinced that Queens has failed in this—but in the long run, when free from the dangerously crystallizing effect of outside pressure, they will usually manage to choose the better course.

The autonomy of our universities is their vital principle and not merely an escape mechanism they use to avoid responsible activity within society, a wise society will respect that autonomy as the indispensable warranty universities must be given in order to fulfill that responsibility better. If they stumble along the way, this autonomy, backed up by the academic freedom of university people with *its* concomitant rights to protect and act against what seems unprofessional conduct, will bring them back to a surer sense of their proper function. This does not mean that they may not stray again. All it means is that their autonomy affords them a kind of unfailing goad which serves to remind them that error is not of their essence and that prejudice is to that essence what evil is to good: its negation.

JOSEPH H. MCMAHON.

BOOKS

Catholics, Protestants and the Ecumenical Movement

THE CHURCHES AND THE CHURCH. By Bernard Leeming, S.J. Newman. $6.50.

By GREGORY BAUM

SINCE Catholic ecumenical literature in English is relatively small, the publication of Father Leeming's new book is a most welcome event. For the first time an English-speaking theologian deals at length with the ecumenical movement and especially with its official organ, the World Council of Churches. Since the greater part of the Protestant literature surrounding the World Council is conceived and written in English, it takes a theologian at home in Anglo-Saxon ways of thought to understand and evaluate its significance. For this reason, it would seem to me, Father Leeming's book is of importance even for the continent of Europe.

The most interesting and most reliable section of the book is the introduction into the ecumenical movement, and the evaluation of its present situation in the World Council of Churches. While the author does not go into details when describing the spiritual currents converging in the ecumenical movement, he does succeed in creating a living and true picture of the Protestant quest for unity. This teaches the Catholic reader to appreciate the true aims and the difficulties of the World Council of Churches. The book is obviously addressed to those little acquainted with the Council's efforts.

This, I imagine, is also the reason why the author gives long quotations from Protestant Church leaders and theologians. He wants to communicate the flavor of the discussions within the ecumenical community. This is a praiseworthy method, especially since Protestant books and articles are hardly ever read by Catholics, not even by Catholic theologians.

The pages of Father Leeming on the delicate problem of Protestant missions, more precisely on the envisaged integration of the International Missionary Council (I.M.C.) into the World Council (W.C.C.), are perhaps the best and most careful that have been written by a Catholic. The author discusses the possible dangers which the unification of Protestant missions might raise for the Catholic Church and her own missionary expansion. The author shows on the other hand that the World Council's influence on the missionary aims and methods of the affiliated societies is more likely to be positive and reduce the threat which they offer to the growth of the Catholic Church. Contact with the spirit of the World Council will purge these societies of proselytism among other Christians, of unfair methods, fanaticism, anti-Catholic preaching, etc. It is a well-known fact that the large sects which are so successful in South America and in other so-called Catholic countries are not affiliated with the International Missionary Council. Usually they are the enemies of the World Council. Should we then take an optimistic or a pessimistic view in regard to the proposed integration of the I.M.C. into the W.C.C.? While many Catholic authors take a rather negative view, Father Leeming feels that these

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Catholic fears are not only too late, but also, in view of the concrete situation, unfounded.

Less satisfactory is what Father Leeming has to say about the Catholic attitude towards the ecumenical movement. He makes use of a great deal of interesting material, but since he explicitly declines to take sides in the discussion among the various tendencies within the Church, he has really very little to say about the matter.

That is, Father Leeming praises all schools; he wants to be friends with all. Yet whoever refuses to take sides in a living conflict, by this very fact chooses his party. If one says little and hesitates, one joins the group whose program it is to say little and hesitate. For this reason, the contribution of Father Leeming, compared with what continental Catholic theology has to say about the adaptation of Catholic principles to the ecumenical needs of our day, is very small. He remains surprisingly inflexible and apologetically-minded. He does not really wish to admit that we too have much to learn, that we too must change.

Since the book is based on lectures of 1957 and published in 1960, it was unavoidable that a few months after its appearance it was no longer up to date on some issues. This is inevitable in ecumenical publications. Too much happens every year, no, every month. Thus we read nothing in Father Leeming's book on the foundation and significance of the new Roman Secretariat of Christian Unity. For this reason the author commits the pardonable mistake of regarding the Roman *Unitas*-Association as having a quasi-official character and pretending that its methods and aims are normative for all Catholic ecumenical work.

This belief is, of course, not true. The supreme ecclesiastical authority has never identified itself with any of the various tendencies within the one Catholic ecumenical endeavor. On this point Father Leeming's book could lead to misunderstandings. Yet a perfect book shall never be written on this earth of ours.

Take a Novelist Like Amis

TAKE A GIRL LIKE YOU. By Kingsley Amis. Harcourt. $3.95.

By MAX COSMAN

KINGSLEY AMIS is a poet. He is also a scholar whose *New Maps of Hell* is an authoritative survey of science fiction. He is a critic, further, whose comments in leading English periodicals reveal a mind as discriminating as it is sound. And, of course, he is the novelist whose first work, *Lucky Jim,* set a contemporary character before the Anglo-Saxon world.

Such credits justify us in believing that he is someone of intellectual and creative stature. It is therefore equally wide of the mark to assume either that he is misusing his powers or losing them. What, then, was he thinking of when he did *Take a Girl like You?*

First, certainly, that he was as usual attacking the smug and the pretentious. Also, no doubt, that he was ribbing that particular genre, the sexual novel, which like any other sub-creation in the land battens on the salaciousness it presumably is exposing. And finally, to guess at a more significant purpose, that he was studying the coming to maturity of a girl—not any girl if you please, but a particular one, one with "old Bible-class ideas."

Granted these suppositions, what is Mr. Amis' score in *Take a Girl like You?* Well, he has gotten at such targets as Philistine upbringing, pedagogic duties, London high life, and specimens of low life. But he has gotten at them more by throwing darts than by slashing away with a sword.

His lampooning of the spicy is weak too. Indeed, much of the time it is hard to tell whether his tongue is in his cheek or licking at his lips. Which is to say that the spectacle of Jenny Bunn, elementary school teacher, resolutely defending her virtue against all comers but particularly against Patrick Standish is not so much satirized as enjoyed. Even this ceases to be true when he puts them into a debate which must have bored him as it does the reader. A final failure, if satire be the criterion, is in the fact that Jenny's deflowering by Patrick at the orgy in Julian's house is interesting primarily for its sheer authentic reportage.

Ironically, it is this straight realism that informs Mr. Amis' efforts and gets him past irritabilities, droning dialogue, and four-letterisms to what seems to be the nub of the novel: the necessity of accepting what matures us. This comes to us shortly after Patrick's villainy has taken place. Told off for good by Jenny whom he has escorted home, he nevertheless returns to petition her for a life together. He seals his plea with a pair of lovely earrings which she accepts.

Continues Mr. Amis: "She knew more or less what their future would be like, and how different it would be from what she had hoped, but she felt now that there had been something selfish in that hope, that a lot of the time she had been pursuing not what was right but what she wanted. And she could hardly pretend that what she had got was not worth having at all. She must learn to take the rough with the smooth, just like everybody else."

If this conclusion is unconvincing, it is not because it is innately objectionable but because it is inappropriate. The point is that Mr. Amis was all along uncertain about his approach and this vitiated his execution. Had he, for example, elected to continue in the sarcastic vein in which he began, he could have given a deserved lashing not only to his protagonists but to supporters of theirs like naive Graham, spivish Ormerod, delinquent Sheila, and call-girl Wendy.

On the other hand, had he submitted to the obvious flair he has for objective writing, he could have put his Faustian account within the framework of the thesis he enunciated by way of Anna ("Playing a part's the only thing left these days, it shows you won't deal with society in the way it wants

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you to.") and developed it for the beatnik bad or good sense it makes.

But doubtful as he was, *Take a Girl like You* falls between two stools and becomes not so much a projection of adult as of adulterated love, not so much a comic switch on Richardson's *Pamela* as another hectic illustration of Kinseyan statistics. Lucky Jim was not in luck this time.

Currents of Thought

THE HUMAN PERSON AND THE WORLD OF VALUES. Edited by Balduin V. Schwarz. Fordham University Press. $5.

By MICHAEL NOVAK

THE STATE of Catholic philosophy in the modern world is difficult to assess. A dozen different currents of thought flourish in Catholic circles. Contemporary logical analysis, exegetical Thomism, Thomism *engagé,* existentialism, Scotist conceptualism, Lonergan's emphasis on understanding, and still others, make their voices heard —in Catholic neighborhoods at least. There is not much unity in these varied currents, for all the synthesis that a Catholic education is supposed to represent. Still, there do seem to be certain "sociological" characteristics by which contemporary Catholic philosophy seems nearly always marked. The present volume provides an example.

The Human Person and the World of Values is a collection of essays by his European and American colleagues to mark the seventieth birthday of Dietrich von Hildebrand. Contributors include Jacques Maritain (on Christian Philosophy), Gabriel Marcel (on authentic humanness), Henri de Lubac, S.J. ("Can a Will be Essentially Good?"), M. F. Sciacca ("Individuality and Personality"), J. A. Cuttat (on Christian spirituality as technique) and several others; so the contents are distinguished enough. What characteristic emerges?

The title itself gives a clue. And in the essays, too, there is a certain "fervor" that is apparent, a certain reverence or love or awe. Perhaps at times this tonal quality gives the impression of what Russell and James have called "soft" or "tender-minded" philosophy. It represents a deference to a certain something which the tough-minded empiricist would likely ignore. What is this something? Is it the overflow of faith into philosophic consciousness, an awareness of realities (like eternal life, a God Who is love, men to love) not demonstrated in the context of the articles but hovering behind almost all the issues they discuss?

Or is it, in fact, careless, un-professional philosophizing, which can thrive because it is church-supported and does not have to earn its way in secular competition? The latter alternative is too harsh. But certain it is that the empiricist is repelled by this fervent tone; he resents the luminous *chiaroscuro* of gratuitous faith. He may also be so much a technician that he forgets whether philosophy is also meant to nourish life and to shed light on the total context of our existence.

In a sense, contemporary philosophy, tough-minded and analytic, may be serenading while the city is in flames: parsing sentences while nuclear tests send up ominous clouds and international ethical uncertainties intensify their pressures. But I should like to draw the opposite moral. The Catholic philosopher is not communicating to the secular empiricist, nor perhaps to the political-social world at large. If one of the reasons is a mere insensitivity to the rules and tone of the empiric game, then let steps be taken to learn the skills and values admired by the tough of mind. We may find that even then we shall not be able to communicate with them; that fundamental options are at stake which in fact if not in theory resist intellectual resolution; and that the Catholic is indeed a pilgrim in a city administered by laws different from his own. But then at least we should be sure that we had done our best, and that we failed through no fault of our own.

Roots of Today

REVOLUTION AND PAPACY. By E.E.Y. Hales. Hanover House. $4.50.

By LEONARD F. X. MAYHEW

HISTORY would seem the eminently congenial, even the natural, *milieu* of the conservative. Tradition, continuity, legitimacy are historically oriented notions. It is a point the conservative can scarcely miss. The pertinence of history to liberal thought, on the contrary, may very readily escape attention and in so doing lead to the primrose path of the doctrinaire and the ritualist. The Catholic who holds liberal convictions on social and political questions will be especially unwise not to seek the resolution of his inevitable tensions in the light of their historical antecedents. The Catholic liberal will find in fairly recent history the roots of his ambivalent status, the ambivalence which causes him seldom to be completely at home with either his fellow liberals or his co-religionists when the conversation takes a socio-political turn.

Liberalism, whatever its roots in the long drama of Western civilization, emerged as an identifiable entity with the French Revolution. It is an all too common over-simplification to explain the conservative position of the Papacy and the Church in general in that era as motivated solely by self-interest in common with all the other threatened vested interests. To a truly remarkable degree it was a matter of principle. The principles in question were not formed in a vacuum, however, but from the concrete and frequently painful experience of over a millenium. The temporal self-interest of the post-Revolutionary Papacy could very often have been better served by a more accommodating policy. Nevertheless, the belief in the duty of subjects to their legitimate governments (which usually meant the reigning monarchies) and the sense of duty felt by the Popes to preserve their temporal domains, to mention only two deeply ingrained

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convictions of the hierarchy, made it little short of impossible for Rome to see any good in the values proposed by the Revolution. When, to these convictions, there is added the concern over the ever increasing religious and political chaos of Europe since the sixteenth century, it is not difficult to understand that the Popes and Roman Cardinals would be inclined to support efforts to preserve the established order.

This was, however, a hopeless task, diametrically opposed to the manifest flow of history and probably not even theoretically desirable. At its worst, this state of affairs produced policy which outdid Metternich at his own game. In those Churchmen who did appreciate the values in the new democratic freedoms and did recognize that here indeed was the wave of the future, it caused anguish, conflict and more confusion, as witness the tumultuous reigns of Pius VII and especially Pius IX. In the long reign of the latter, the Roman See tried to implement liberal reforms only to have them explode and turn one of the ablest Popes of all times into an embittered symbol of all that was reactionary.

Having studied Pio Nono in an earlier book, Mr. Hales here examines the preceding three-quarters of a century from the election of Clement XIV to the death of Gregory XVI. During these years Western Europe was in constant ferment with the new and the old in see-saw battles as fortune favored now the one and now the other. At the storm center stood, or trembled, the most venerable of Europe's thrones, the Papacy. In number alone, the successive trials of the Roman See were bewildering—the first French Revolution, Napoleon, Josephism, Jansenism, Richerism, the perennial Gallicanism, and much more. Hales begins with Clement XIV because he it was who capitulated to Bourbon pressure and suppressed the Jesuits. In so doing he not only committed injustice on a grand scale but, ironically enough, at one blow deprived the Papacy of its most effective instrument to meet the onrushing tide of change and conflict that was beginning to emerge. The suppression of the Society is an accurate symbol of the inner tensions and contradictions which appear as the major weaknesses of the Papacy all through the revolutionary period. Rome was a temporal principality dedicated to a spiritual mission. It was a theocracy whose head was, necessarily, absolutist in spiritual matters and who could hardly manage to submit himself to governing by republican processes in temporal affairs. The Papacy was dedicated to peace while occupying one of the most militarily strategic areas of Europe. It was a center of prestige in the European balance of power struggles and at the same time could not keep civil order in its own territory without foreign intervention.

Here was fertile ground for trouble and, predictably enough, trouble flourished. Driven by pressure from the right, attacks from the left and weakness at the center, Rome moved more and more against the current. Some of these Popes were unwise and unimaginative while some were men of real talent and sanctity, particularly the unhappy Pius VII, but none of them was able to find a way out of the impasse history settled upon them.

Perhaps no men could have done better, or less badly. Unfortunately, being human, they said and did things which applied directly to their own situation without being distinctly so labeled. The fulminations of Gregory XVI against the Catholics who were seeking to reconcile their faith with democracy did not make clear the limited and temporary frame of reference in which they were intended to apply. It is interesting to recall that it was not until Leo XIII, free of the burden of temporal rule, that a Pope would bring himself to be concerned with social reform and urge Catholics to rally to the support of their republican governments.

Mr. Hales has made lively, easily readable good order out of a very confusing historical hodge-podge. He has included a wealth of very helpful footnotes and references, conscientious indications of professional differences of opinion, and a

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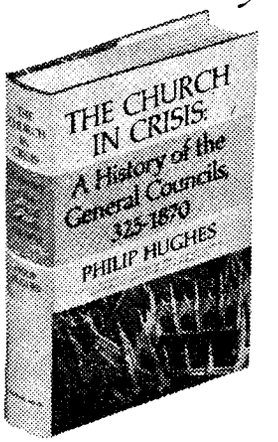

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very respectable bibliography. Some readers (but not I) may feel he has inserted too frequent evaluations of events he describes in terms of their future consequences.

I recommend *Revolution And Papacy* particularly to Catholics concerned with our present need to define our Faith within a pluralistic society. Much of the backgound of our present situation is to be found in the era Mr. Hales chronicles and, perhaps too, lessons which, if learned from others' hard experience, will not need to be learned from our own.

REVIEWERS

Father Gregory Baum, O.S.A., is a member of the faculty of St. Basil's Seminary, Toronto and the author of *That They May Be One.*

Max Cosman contributes frequently to various journals concerned with literary and general cultural matters.

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ART

Enjoying Private Collections

WHEN the title of an exhibit proposes "The Collection of . . ", a fillip is added to the prospect of looking at works of art. The word "collection" itself may have alluring overtones of "treasure" and "choice," but it is the addition of something personal that is decisive. It distinguishes such occasions radically from exhibits arranged by professionals to illustrate some category or theory, or in order to survey the work of an artist or a group. "The Collection of . . " brings out the possessive instinct in the public strongly: "Let's see what he picked out" veils an underlying "Would I?" In most cases the ideal answer to the question should, in my opinion, be "No."

To fully satisfy, a private collection should exhale the perfume of a particular personality; the bouquet should reflect the picker of the flowers. After quality, the unity that counts in this case is the unity of a personal choice. Sometimes the only unity achieved is a total of valuable paintings or the compendium of the taste of a period, but even when such collections offer great works of art there is something missing. What they noticeably lack is the personal touch.

In view of this, the James Thrall Soby Collection, which has been shown at the Knoedler Gallery in New York City throughout the month of February, is a very paragon of private collections. A scholar, Museum of Modern Art official and critic, Mr. Soby is unusually well endowed to lend authority to his choice. It is not in the least unexpected then that the collection is outstandingly "knowledgeable"; it should not be surprising either that it is sometimes didactic, as serious study of an artist or a school frequently, and naturally, leads to an overbalance of interest that may not be shared even by the interested onlooker. What is extraordinary about this collection is that it adds up: the chooser has an original, oblique, poetic instinct and he has culled a great variety of blooms in order to create a whole that expresses it.

The "key" blooms in this bouquet (the Soby bouquet) are not necessarily the greatest ones: their pre-eminence is due rather to the fact that the whole supports and illuminates them, or that they strike a note which relates a motley of impressions. Such a key work is Bérard's double-selfportrait *On The Beach*—a heavy, reclining figure with attendant head dominating a pearly, nostalgic, seaside landscape. This is a sinister yet romantic painting, beautifully executed. In the light of it the large group of Chiricos do not overwhelm, the romantic Léonids have more weight, the brash Balthus is an apt note, the beautiful lyrical Bonnard (a

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dish of grapes on a shimmering red ground) is more mysterious.

The two Picassos—the tiny glowing full-formed *Nude Seated on a Rock* and the huge linear flat-color composition called *Seated Woman* with its mask-profiles—may be the "greatest" pictures in the exhibit, but in the atmosphere of *On The Beach* they are brilliant variations. Among the Soby sculpture the "key" work might be the large Marini bronze called *The Dancer* —a penguin-shaped female figure, timidly clasping her ringed hands, and declaring a tentative caper in every line of her stance. The gayety-in-motion of Calder's *Swizzle Sticks* and the gentle expressive Lehmbrucks are most satisfying additions to the group.

Two different sorts of private collections are at present on loan from the Philadelphia Museum of Art to the Guggenheim in New York City; the Gallatin and Arensberg Collections (rather bafflingly for my thesis) are now intermingled on the spiral-ramp of Frank Lloyd Wright's extraordinary building on Fifth Avenue. However, with the help of the catalogue and a stubborn spirit it is possible to make distinctions between the "personalities" of these top-drawer contemporary groups.

Of these two groups the Arensberg Collection is the larger, both in the number of paintings and the variety it includes. An affinity for the Surrealist and the Cubist is suggested by emphasis, but the collection chiefly creates a historical unity by offering a view of representative works of the major contemporary tendencies. The very heart of the collection is Marcel Duchamp's *Nude Descending A Staircase,* the famous painting that set off fireworks at the Armory Show in 1913, when the eyes of the U.S. public were first opened to avant-garde art in the twentieth century. This work might be said to be symbolic of the character of the Arensberg collection (and to establish Marcel Duchamp as the keynoter of its treasures) through its historical importance as well as its affinities with the Surrealist and Cubist movements.

A. E. Gallatin, on the other hand, was a painter himself; his impressive choices suggest a stricter taste towards abstract construction, but the decisive element in his collection are two paintings which ring out separate notes of purely individual fervor—Miro's *Dog Barking At The Moon* and Picasso's powerful *Self-Portrait* from his brief "African" period. These prizes may be said to confirm both his own taste and a general belief in the conclusive greatness of vivid personal expression.

A curious thing comes out in reviewing these three collections: only one Matisse appears among them—a rather "special" Matisse, *Mlle. Yvonne Landsberg,* in the Arensberg collection. Perhaps Matisse is like those blooms that should not be mixed with other flowers, and his paintings are the choice only of those collectors (like the Cones in Baltimore and the Barnes in Pennsylvania) who choose to concentrate on a single painter.

BETTY KAUFMAN.

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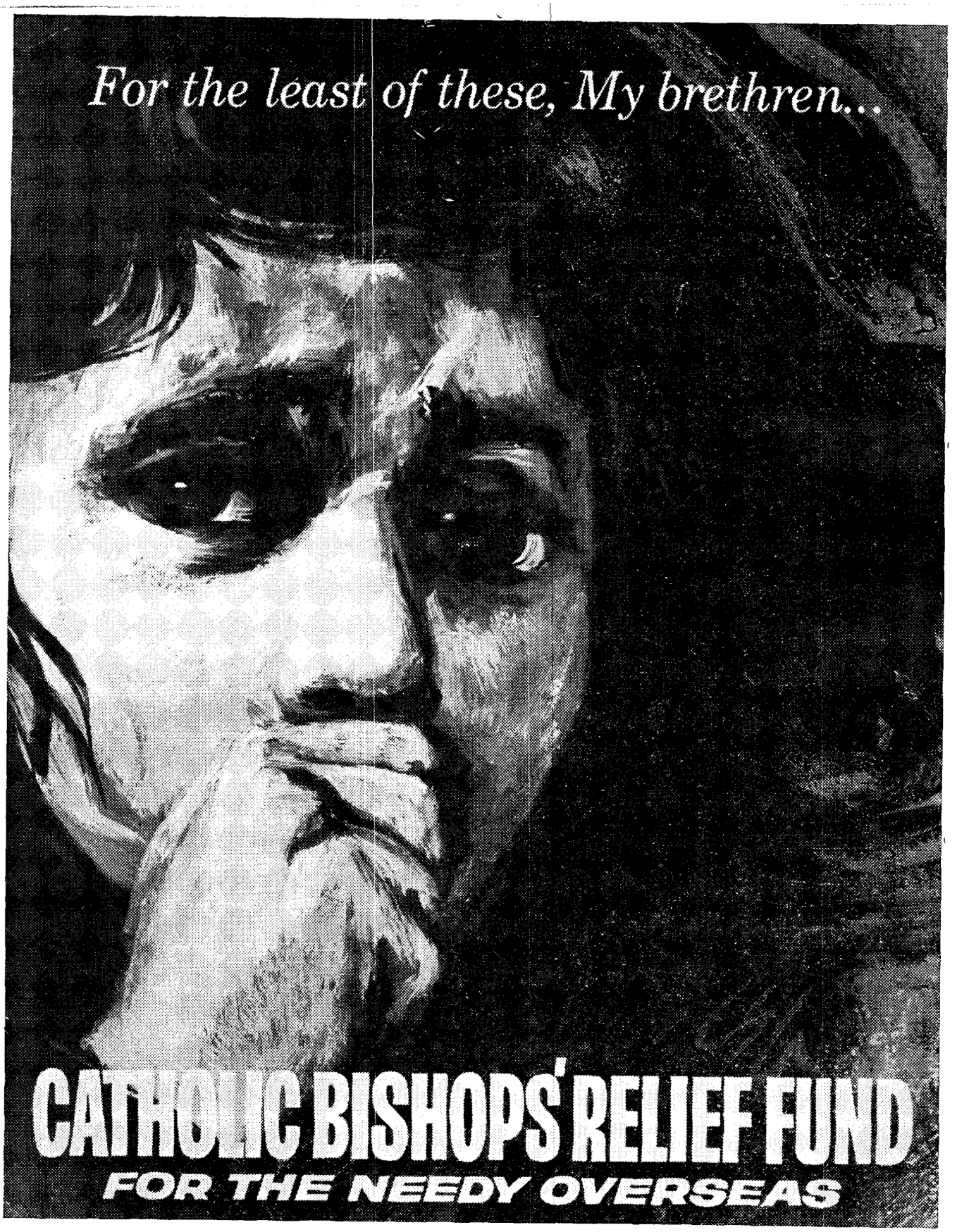

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